



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

it to fall into their hands. While cultivated parents of neurotic girls of this age might be helped by it, its circulation should be chiefly among the medical profession. The expurgation of a dozen or a score of pages would greatly help.

The Psychology of Daydreams. By J. VARENDONCK. Introd. by SIGMUND FREUD. Lond., Allen and Unwin, 1921. Pp. 367.

Dr. Varendonck, a brilliant young Belgian student best known by his study of children's societies, was for three years during the war an interpreter for the Allies and writes his book in English. He had read little but Freud's "Dream Analysis" before he entered the war, but after some years succeeded in getting hold of the mode of thought-activity which has been called autistic or fore-conscious or, by Jung, undirected thinking, which is best studied just before going to sleep. The moment he becomes aware of these dreamy states he concentrates upon the last link of the chain, and by dint of long practice has been able to drag up previous links, so that he gives us, based very largely upon his own personal experience and self-study, by far the best picture of reverie, which shows inner mental life in its estrangement from the outer world. Hysteria is the invasion of the system of motility by unconscious reveries. The paranoid gives these reveries reality. The productions of reverie are much more accessible because the inner self does not drift so far from its outer conditions. In the early part of the book the author has, to his mortification, to give us many personal details that we may understand his reveries, but later these are supplemented by the reveries of others and the personal element fades. These studies convince him that voluntary thinking is a recent adult acquisition, and that in reverie we are thinking as the child or as primitive man thought. In conscious thought we are able to eliminate affective processes, but these dominate in the fore-conscious. The latter, again, has a very highly developed symbolic character and can never be abstract. It is also egocentric and is rarely entirely impersonal. Like dreams, reveries often center about unsolved problems and cares, and their end-exteriorization is of a more immediate and topical character. They are almost always adaptive and in a sense teleological. And yet reverie and play, as interpreted by Groos, have much in common. The censor is less active than in directed thinking, but more so than in dreams. Conscious activities are all assisted, or should be, by affective thinking. Conscious thought, however, is characterized by far greater freedom from the defects engendered by emotions, and should perhaps be characterized as the elimination of all affectivity. It is under the dominion of volition only. It alone can be truly speculative. The author's conclusion is that unconscious, fore-conscious, and conscious thinking are three manifestations of the same process varying only in degree of function which, originally regulating the relations of the individual with the outer world, constitutes a manifestation of universal energy and is as eternal and unceasing as the other organic activities in the service of adaptation.

The New Psychology and Its Relations to Life. By A. G. TANSLEY. Lond., Allen and Unwin, 1920. Pp. 283.

This book claims to be the only one in English which has attempted to gather all the light shed by psychoanalysis upon the behavior and treatment of normal individuals. All the factors characteristic of the mentation and behavior of the neurotic are at work in the normal individual, whom the analyzer does not see and whom he too rarely considers. This gap the author seeks to fill by giving what he calls a biological view of the